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INTERNATIONAL BIBLE STUDY.

August 7, 1881.——*Luke* XV. 11-24.

Rightly to understand the parable of the Prodigal Son, we must bear in mind the object for which it is spoken. We read at the beginning of the chapter that the scribes and Pharisees found fault with Jesus because he received sinners and publicans and ate with them. It was important for the sake of his disciples to meet this specious objection and he accordingly utters four parables, three in this chapter and one in the next, bearing upon the subject. They are designed to show that Christ's mission is for the recovery of the lost, and from familiar human instances prove that this course must commend itself to men as worthy of God. The more precious that which is lost, the more important its recovery. The sinners and publicans who have set at nought the restraints of society and religion may be recovered from their wretched state, and their recovery is a matter of congratulation in heaven. If we insist upon a rigorous application of the parable of the prodigal Son, making the father to be God and so on, this difficulty presents itself, that the parable teaches sal-ration without a mediator and without a propitiation. The object is to show by the nstance of an earthly family, that the Pha-isaic idea of leaving the wicked to their own ickedness, is contrary to the deepest in-incts of human nature. These approve hen an earthly parent, much wronged by is younger son, receives back the miserable entitent, and considers himself a gainer by e return of the scapegrace, though the half f his goods had been miserably wasted by e head-strong youth. The inference is, if be a creditable and gracious thing for an rthly parent to condone such cruel offences, should not be thought a strange thing that sus the Christ, the envoy of the Most igh, should take a profound interest in sin-s desirous of being saved from their s.

Give me the portion of goods that fall-to me." He wanted to be his own ster and to have something that would e it worth while to be his own master. have a good supply of money and free-to do what he liked with it. There was gh and to spare for him and all his mate wants in his father's house, if he ad had the sense to see that his father, in all his domestic arrangements, had regard to his highest welfare. But his imagination had got stimulated in some way, perhaps by some light literature that had fallen in his hands, and soon youthful lusts began to move him, and now, farewell to peace until he should obtain freedom to take his fill at the banquet of this world. All over the world there are young men and women coming up into life with the impression that they are tyrannically subjected to certain restraints which hinder them from getting the true good of life. They get to hating these restraints with a perfect hatred. The father saw that while the young man was under the dominion of this idea it would be a vain thing to try to thwart him; the only way in which he could learn the facts of the case and find out that the obnoxious restraints were imposed by a loving hand, would be to let him have his own way. Thus Adam persuaded himself that he could do better on his own hook than in subserviency to God. His descendents are to this day unwilling to abandon the idea that they can do better for themselves than God can do for them. For 6000 years men have been trying to make it appear that they had done better in leaving their Father's house than if they had remained. Men seem to think that what they want is unlimited liberty, and attribute the unhappiness they are conscious of to the want of this freedom. Freedom is a good thing if all the powers and affections are under the guidance of divine wisdom. But man's idea of the best condition is to be free to utter all his desires, to make his desires a sickle with which to cut down the harvests of life to his heart's content. The young man of the parable found out his mistake by being allowed to have his own way; he found out that the constitution of things has not been made in conformity with such a plan of life, and that freedom proves its own destruction. He found out that he had been sowing misery and want for himself all along the days of his prosperity. There arose a mighty famine in the land, something that had not entered into his calculations.

"He joined himself to a citizen of that country and he sent him into his fields to feed swine." Where were all the friends who had flocked around him in the days of his opulence? They were his enemies now, and turned him from their doors with every token of disrespect. The open door would have shown him many fine things purchased with his money. Feeding swine; among all the menials that waited on him a little while ago, not one would have consented to do such work as this. He has now a good opportunity to review his course and see the stupendous folly that had led him to fling away the hardly-earned substance of his father in such a profitless way. No friend, no food, no home, no hope. There was one deeper curse that he escaped; drink; thousands who find themselves where he was, seek to drown their misery in drink and only sink themselves more irrevocably to perdition. "He came to himself" and got his thoughts fixed upon the one bright spot in all the horizon, his father's house. He will creep in by the back gate and ask for a servant's situation and consent to be everlastingly upbraided with his folly. We know the reception he met with from his father. The account of the elder brother is not brought into our lesson; but we feel moved to remark about it. There is nothing against the elder brother. His conduct was what that of the younger brother ought to have been. He had faithfully continued to serve his father and minister to him and had sought no self-gratification apart from his father. His indignation at seeing such a grand reception accorded to the one that had brought such a great stigma upon his father and had so deeply wounded him in his affections, was a righteous indignation. But paternal love could see further than justice could. The parable, as we have said, if viewed as a statement of the divine method of recovering sinners is imperfect, inasmuch as it does not show how the demands of justice are met in the case. But then every parable is defective, if you attempt to elaborate a complete scheme of theology from it. One supplements the other; that of the good Shepherd and that of the Vine and branches, supplement this of the prodigal Son.

WEEKLY REVIEW.

—It appears to have been our revered friend the Rev. John G. Cooper of the Free Church Mission, Nagpore, who said the disagreeable things about some Englishmen in India. It was the Edinburgh *Daily News* that made the mistake. In our opinion Mr. Cooper said nothing that any body could reasonably take offense at. There is reason to believe that in many respects there is more decorum and greater deference to public sentiment, and an improved state of public sentiment among the English in India compared with fifty years ago. There is still however a great deal of profanity, a great deal of drunkenness and a great deal of licentiousness, and these things constitute a very serious hindrance to the progress of the Gospel in this land. If those, for instance, who have the direction of railway affairs in this land would tell us something about the proportion of good and steady men among those who come out from home in connection with these services, it would help us to ascertain something more definite in relation to this matter. We believe there has been a decided improvement in this material in the last 15 years; but too many still succumb to Indian temptations. The remarks of Mr. Cooper as reported were as follows:

"He wished to impress upon the audience that whilst they were engaged in evangelistic-scholastic operations, at the same time they sought to carry on what was termed purely evangelical efforts, because they sought, when God had blessed their labours and given them young converts, to send them forth as labourers, preaching the gospel to their country-men, and that had been done for many years, and was now being carried on. They had raised up a considerable number of native persons, and more would be employed if they had means to support them. Since the mission had been established, Government had established schools throughout the length and breadth of the province, but, as they were aware, in these schools the Bible was not taught, and hence they found greater numbers into whose hands the translat-

ed Bibles could be put. Their work had been most encouraging. Mr. Cooper told of many instances of native conversions, and mentioned that in one village, eighteen miles from Nagpore, thirteen families at one time found Christ, and there they had now a little Christian community of 300. One thing that hindered their progress was the ungodly lives of their own countrymen. There were many noble exeptions, as they had labourers in the field counected with the Civil Service and the Army, but the great majority of their countrymen were not what they would wish them to be—they were not sympathising with their work to the heathen, and therefore they felt the inconsistency with their own countrymen, among whom, however, they were also labouring, and not without success. They had, no doubt, discouragements and difficulties, but they had far more encouragements, and one of the greatest was to know that the Lord Jesus would triumph."

—SOME of our readers may be interested in the following letter from Mrs. Amanda Smith written at Heddingly Hill, Leeds, Eng., July 5th.

"It is the first opportunity I have had since I landed of sending you a line. My heart is full of thanksgiving and praise to God for his goodness to me. We had a good voyage; the Captain and all were so kind to me. He asked me two Sabbaths to take the service which I did, and the Lord helped me to speak a word for him. We reached Liverpool June 10th. I stopped there two weeks. Went to the Salvation Army meeting the first night and got blessed in hearing the testimonies of the saved. It is wonderful how the Lord is using them. Holiness to the Lord is their motto. The Inskips did a good work here. There is a wonderful awakening here in Liverpool; there seems to be a tidal wave passing, such a deep interest all over, and God is saving his people. The lady I stopped with, a staunch Church lady, got the blessing and is rejoicing; God has made her a flame of fire. The Lord used Bro. Wood's words to her. I had such a grand time in Liverpool. I held two days' meetings in Dr. M.'s church and the Lord did so bless, and there was such an interest on this subject. It is wonderful. And then at Birkenhead I held another drawing-room meeting. The room was crowded and at the close many said that they had received help and blessing. Others said, I know that what you said is true, the Lord has given me the same blessing, praise God! The Wesleyan minister at B. received the blessing about two months ago and started a holiness meeting in his church on Saturday night. I went last Saturday a week, and it was a grand meeting; I think some thorough work was done. I was in Liverpool one week and held fourteen meetings in different places, at some places three nights. I came to Leeds on Saty. shall remain a week and then go to Doncaster. I have had a very kind letter from Lord Cooper Temple, inviting me to attend a Holiness Conference to be held at Southampton July 19th. How sad about the President! I pray that God may spare his life. It does seem as though the devil was come down to us having great wrath. Only God is a refuge for his people."

To the above we append the following taken from a letter of Mrs. S. in the *Christian*:

In November I hope to be able to leave for Liberia, to visit and cheer my brethren there. I have prayed a good deal about this, and the conviction deepens as I look to God that He will have me go. I have asked only for two things—namely, physical strength and means to take me,—and I am his to go anywhere with Jesus. I consecrated my daughter (the only one left of five children) years ago to the Lord for mission work in Africa, and it may be the Lord will have me go on ahead.

—THIS week's mail has brought us the intelligence of the death of the Rev. Dr. Cumming. We take the following from the *Times*:

By the death of Dr. Cumming the world loses a man whose name, nearly a generation ago, was in everybody's mouth, but who long survived his fame. He was known as a vigorous anti-Papal controversialist, and almost his last important public appearance was a letter in Latin to Pope Pius IX—whom he addressed as "Holy Father"—asking to be represented at the Œcumenical Council then being convened. But it was as a rather dogmatic and daring interpreter of the Apocalypse that he was best known to the world. In this he was more venturesome than original, and having adopted the conclusion tentatively and cautiously suggested by a far more able and learned commentator than himself—Elliot, of Brighton—he ventured, on the strength of them, to dogmatise and fix dates in an all too reckless way. Most of his prophecies matured about the year 1866—which was to see the downfall of the Papacy, and judgment begun upon the Scarlet Woman. But events were not forthcoming to justify these predictions—at least, not in the plain and unmistakeable way in which he had led people to expect them. The full significance of the Austro-Prussian war and of the creation of a dominant Protestant power in Europe was not, perhaps, appreciated, and at any rate, that campaign did not fulfil Dr. Cumming's predictions of the coming judgment.

After all, 1866 was a year that told wonderfully on the fortunes of the Papacy. Austria, the right arm of the papacy for so many centuries, in that year fell powerless at Sadowa; Prussia rose to be a power that Napoleon III. could not brook. The conflict between these two forces occurred, furnishing Italy with her long-desired opportunity, and in Sept. 1870 the temporal power of the Pope passed away. Dr. Cumming had in many respects a deeper insight into the meaning of Scriptural prophecy than many of those who have taken in hand to criticize him, and his "Apocalyptic Sketches" is a book that might be read with profit by many at this day. He was born in 1810.

—A FRIEND at Surat writes:

In connexion with the late suit for libel by Thomas against the *Times of India* it may interest you and serve to point a moral to know that this said Thomas was accustomed to come up here to sell Archer's Shares every *Sabbath* for some weeks. He or his agent here served the public with printed notices of his having come, asking intending purchasers to meet him on Sabbaths. I was even requested on one Sabbath Day to lend the gentleman chairs and forms to accommodate his visitors. I need hardly say I was not asked a second time.

—WRITING from an up-country station, not in this presidency, a correspondent speaks of a series of lectures on the second advent lately delivered there, and very well attended. He says that the doctrine of sanctification is ignored, or treated as a state that (though desirable) is quite unattainable. In reply to the remark that attention in a prayer-meeting should be given to the conversion of the unconverted and the sanctification of believers, one said: 'Oh, you know we are all unprofitable servants, and can never be more than that!' It is very true that we are unprofitable servants, even when we have done all, for it is God who worketh in us to will and to do of his good pleasure. There is no necessary antagonism between the doctrine of the second advent and that of sanctification. It is true that some who occupy themselves with unfulfilled prophecy seem to think that their supposed superior insight into the matter brings them into a more acceptable position with the Lord of glory than others occupy who have not their insight. But properly held the expectation that the great Head of the Church will soon appear to judge mankind, should lead to a sense of the necessity of holiness, without which no man can see the Lord. Peter says: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless," 2 Pet. iii. The unprofitable servants are to be without spot and blameless when the Lord appears, and as we know not when he may come it will be well for us to get into that condition now, by the grace of God and the operation of the omnipotent Spirit. Our correspondent adds; "Blessed be his holy name for his light to myself, giving perfect peace and joy within, and more of late, since I received the blessing that I told you of (last Dec.) Yes, He can save to the uttermost, and I rejoice to say I know it from a personal experience that I am not ashamed or afraid to make known. Praying for the outpouring of the Holy Spirit is said by some here to be incorrect, the Spirit having been given on the Day of Pentecost. I am glad to see by the "Memorials of Frances R. Havergal" that I am in good company in this, as she is said to have prayed specially for the outpouring of the Holy Ghost. It is very interesting to see in her Life the clear testimony she gives to her entire sanctification many years after her conversion; except in the expressions, she agrees with John Wesley and the Am. Methodists. An important witness this to the blessed doctrine and from the English Church too.

—MISSIONARIES throughout India will, we doubt not, feel like praising God for the noble stand taken by the missionaries of Calcutta in refusing to accede to the wish of the Lieut. Governor, that they should approve of an alteration of the law whereby the Police Commissioner should be invested with the powers which he wrongly supposed he enjoyed when he stopped the preaching in the squares. The utmost blandness and suavity have been shown, and H. E. sought to make it appear that what was recommended might be conceded without any sacrifice of legitimate rights. The Police have a right to see that the public preaching does not interfere with the rights of others in any way, and missionaries have never objected to any restriction required by the public convenience. After a centnry of open-air preaching in India it appears out of place to ask for special legislation to place the whole thing under the control of the Police Commissioner.

—A CORRESPONDENT who has read the "Friendly Words to Romanists" and entirely agrees with it, brings to our attention that the Romanists affirm that they do not worship the Virgin Mary, and that it is a Protestant calumny to say that they do. "I have heard Roman Catholics ask Protestants if they are not taught to believe that Roman Catholics worship the Virgin Mary; and on receiving a reply in the affrmative, at once bring out their books to show how easily the Protestants believe the most dreadful lies against them; and finish off by saying that all the rest they believe wrong about them is the

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false teaching of bigoted and lying Protestant ministers." To this we reply that we are well aware that the Romanists make a distinction between the honours rendered to Mary and those rendered to God. We take the following from a Catechism published *cum permissu superiorum*. "Q. Do Catholics adore the B V. Mary? A. Not at all. This is a monstrous calumny. Catholics know very well that to adore a creature would be rank idolatry." This is all very well if you allow them to put their own interpretation on the word *adore* and the word *worship*. Now we unhesitatingly affirm that the Romanists do render to the Virgin Mary that which the Bible calls worship, and do really ascribe to her honours which God has said may not be rendered to any creature. Here is the *Salve Regina* from "the Rosary of the Blessed Virgin."

"Hail, holy Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious advocate, thine eyes of mercy towards us; after this our exile ended, show unto us the blessed fruit of thy womb, Jesus! O most clement, most pious and most sweet Virgin Mary."

The following is from the office of the B. V. Mary at Matins:

"O Holy Mary, Mother of our Lord Jesus Christ, Queen of heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon for all my sins," &c.

Now what is implied in the offering up of prayer to the Virgin Mary by Romanists in all parts of the world? It is implied that she has *omnipresence* and *omniscience*, two inalienable divine attributes. Unless she has these she certainly cannot hear and distinguish thousands of prayers ascending at the same moment in a thousand different localities. What is this but the ascription of divine attributes? As the scripture teaches us to rely upon the intercession of Jesus, the one Mediator between God and man, so the Church of Rome teaches her children to rely upon the intercession of the Virgin Mary in praying to God, that we may obtain the blessings of redemption. In these and numberless other prayers that might be quoted, the salvation of the sinner is made to depend upon the intercesssion of Mary, thus taking from God a prerogative that the Bible every where refuses to aliemate from Him. The glory of God is in the work of salvation, and in this He over and over again says, He will not give his glory to another. But the Romanist unhesitatingly ascribes the glory of his salvation to the Virgin Mary. In the chronicles of the Friars there is an account of a vision seen by Brother Leo, a companion of St Francis, in which two ladders were seen reaching from heaven to earth; on the top of the one was Christ with a wrathful countenance, and they who tried to go up only ascended a few steps and then fell. At length St. Francis cried to the sinners that they should run to the white ladder at the top of which stood the Virgin Mary, smiling and benignant. Up that they climbed without difficulty and got to Paradise.

—The *War-Cry* of May 12th tells us of extraordinary scenes at Bishop Auckland. The Salvation Army had been praying for fifty souls, and on Sunday evening, according to the report, "God came down and slew them in all directions." Ten were prostrated on the floor; one girl was taken home in a state of apparent unconsciousness and a doctor called in. The *Northern Echo* says the affair has excited much comment and not a little indignation. The *War-Cry* welcomes the indignation as a token of the power of God in the meetings.

—The friends of the Rev. R. A. Hume of the Am. Marathi Mission, Ahmednuggur, will deeply sympathize with him in the bereavement which he has undergone in the death of his wife, on Monday last, at Paunchguni. Mrs. Hume had been suffering from ill health for two years, though she seemed to have been so far improved as to inspire hope that she would be restored. She came to India with her husband in 1874, and has left several children behind her. Mrs. Hume was born in Western India, being a daughter of the Rev. E. Burgess, who was a missionary of the Am. Board here from 1839 to 1854. Mrs. Burgess, her mother, died at Mahabaleshwar in 1849, and the remains of Mrs. Hume have been placed besides those of her mother. May the Lord graciously sustain and comfort those whom he has thus afflicted. "In all their affliction he is afflicted," says the word. Until Mrs. Hume's health failed, she was a most earnest worker for the Lord, and greatly beloved by the Native Christians of Ahmednuggur, among whom her earliest days were passed, and among whom she counted it a great privilege to serve the Lord in her latter days.

—The Ameer whom the English left behind at Cabul and Candahar, has been defeated by Ayoub Khan, a portion of the Ameer's troops having gone over to the side of the enemy. Of course, the very fact that the Indian Government had installed Abdool Rahmon as the ruler of Afghanistan, would suffice to make him an object of suspicion and distrust to the people of that country. His doom was sealed when the English forces withdrew from the country.

—After the issue of our last, a note from W. E. G., reached us correcting the mistake made in his previous letter, with regard to Rom. viii. 1 & 4.

THE DELEGATED CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

(Communicated.)

The need of a representative connectional body in the Methodist Episcopal Church that would give direction to the whole work throughout India has long been felt. The work has extended from Madras to Lahore and from thence to Rangoon. It has become more and more evident that in order to unite the entire work under one strong organization there must be a body constituted with powers to exercise a general control of all questions of a common interest. In January 1880 the two conferences, (North and South India conferences) met at Allahabad and by their united action constituted such a body to be made up of delegates elected from each of the annual conferences. These delegates were elected at the last session of the conferences and according to previous appointment met at Allahabad July 14th.

Thirteen out of seventeen members were present. Dr. Thoburn was elected president and Dr. T. J. Scott Secretary. Committees were appointed on the following subjects.

On a Constitution; a Central Publishing House for all India; Education; Marriage and Divorce; Church Property; Lay Missionaries; Sunday Schools; Pastoral Address.

The constitution declares the work of the conference to be, to consider all questions of common interest to Methodism throughout the Indian Empire, not legitimately belonging to the Annual Conferences. This makes the Delegated Conference a separate body from the annual conferences and gives it distinct work to do and yet a body intimately connected with the whole work because it has power to deal with matters of common interest throughout the Empire.

The question of establishing a Central Publishing House for the importation and publication of books, periodicals and other requisites of the work in India was carefully considered; also the importance of publishing a Religious Weekly on an enlarged plan adapted to the wants of Methodists of all India. It was decided to establish such a a House. A Board consisting of seven members was appointed with authority to carry out this plan as soon as practicable and to raise at least two hundred thousand rupees as an endowment. The report on education encourages the opening of primary schools wherever they are needed but advises that such schools should not attempt to teach up to matriculation. It calls for united action in sustaining one strong leading school in each of the provinces. This united action is undoubtedly needed throughout the country. Reports on the other subjects were considered and adopted. A report of the proceedings, with the Pastoral Address, will be published soon. The Conference continued for some days. The discussions were characterized by the greatest harmony, and so manifest was the presence of God that many spoke of it. May God's blessing attend all its action.

NOTICES OF BOOKS AND REPORTS.

We have received a 4-page tract, in English and Marathi, entitled *Is ordination Scriptural?* We do not find in it however any appeal to Scripture, but only to Mr. Spurgeon. This testimony of Mr. Spurgeon can hardly settle the question, even among his most ardent admirers; in fact it has not, for they hold to the custom of ordaining all the same. Mr. Spurgeon is with all his excellent qualities a man of impulse, and, on more than one occasion, has found it good to retract or qualify what he has said under a momentary impulse. In the remarks here quoted, there is no enquiry as to the teaching of Scripture, except it be traced in these words: "since there is no special gift to bestow, way in any case the laying on of empty hands?" The fact is Mr. Spurgeon was very much disgusted with the ridiculous clericalism that is so rampant, which would confine all ministry except that of contributing funds, to a particular class of persons said to have the cure of souls as a prerogative. Mr. S. asks: "Is not the divine call the real ordination to preach, and the call of the church the only ordination to the pastorate." The divine call is the all-important thing for the individual himself, but then the fact has to be notified to those to whom he is to preach. This may be done by the divine credentials that accompany his ministry. God does not call a man to an office without fitting him

for it and a part of that fitness will consist in the credentials that accompany his embassy. The men will have to be proved by the churches to whom they propose to minister. Ordination is a means instituted by the Holy Ghost for the purpose of simplifying and more effectually guarding the matter. The apostles were clothed with suitable credentials if ever men were, but they were none the less ordained, set apart for the work. The Apostle Paul had been many years not only a mature Christian but a successful worker, when, by the appointment of God, he was set part for the evangelistic office in foreign parts. What did the action of the church at Antioch amount to? It was a declaration to all the world that Paul had indeed been divinely called to the office. Our Lord was anointed from on high for the prophetical office, but it was in connection with a human ordination; the baptism received at the hands of John was not into discipleship but into the ministerial office. The early Christians with their miracles and signs following, would seem to have been in little need of ordination; but it does not appear that they attached little importance to it. At the same time, there can be no question that ministerial grace is far from being confined to the ordained and it is perfectly natural that there should be a disposition to revolt against the idea that the Spirit of God is subject to official laws. Mr. Spurgeon himself was converted under an address preached by a Methodist local preacher; and Mr. Moody, who has had no ordaining hands laid upon him, has been more honoured of the Lord than any reputed successor of the Apostles has been. The promise of Joel is that the Spirit of Pentecost shall be poured upon all the sons and daughters, servants and hand-maidens. Perhaps before the complete fulfilment of that prophecy is witnessed, the church of Christ will discover that she has unduly dwarfed her conception of the significance of ordination, and will look for the communication of special gifts in the case of the ordained.

We have received the July number of the *Aryan*. This nicely printed journal is now issued at Benares. It is in Hindi and English. There is an article on the Vedic religion, one on the Denationalization of Native Christians, and one—on Jesus falling beneath the Cross, with an illustration. The paper is sold at 6 pie a copy. There ought to be a large circulation of this journal.

We have received our monthly supply of the *Messenger* from Rangoon, kindly furnished by the genial editor whom we congratulate upon the large circulation, more than ten thousand, attained by his useful little sheet. Designed for free distribution among civilians, soldiers, seamen, railway and telegraph employés &c., it is supported wholly by voluntary donations, and copies are sent on application.

We have received a copy of "the third Annual Report of the Indian Chr. Association," for 1880-81. It is understood that this is an association of Native Christians of the different churches, after the model of the Young Men's Chr. Associations that have been such a power for good in England and America. These associations are undenominational; it is well to notice in this connection that the word *undenomiuational* is used in two different senses. It is used to denote a co-operation of members of different churches for a particular work prosecuted without reference to the points in which they differ, and in such a way as not to clash with the work carried on by the different churches. Thus we have the Bible Society, the Tract Society, the Y. M. C. A. &c. The word undenominational has a different significance when applied to a church, for the object is then to witness against churches that are upon a denominational basis. Such a body is divisive in its action and tendency. Now the difficulty with regard to the Indian Chr. Association is that its Secretary is leader of the movement to establish a new church called undenominational, and that the meetings of the Association are held at his house every Monday and Friday throughout the year. The members of the Association may flatter themselves that they have nothing to do with the other movement, but in the nature of things they cannot but have powerfully contributed towards it. The people that attend the meetings in this house on the different nights of the week are notified of the meetings held on Sunday, and the majority of them would be likely to get the impression that it was all one movement. The Young men's Chr. Associations have always been most particular to avoid all action that would make them appear to be undenominational in the second sense above-mentioned; and guard against every thing that would tend in any way to forfeit for them the sympathy of the churches. The Report of the Indian Chr. Association says: "Deeply as we deplore the bitter and uncharitable spirit evinced by those who have opposed our work, yet we can thankfully say that through God none of these things have moved us." So far as this association allows itself to be compromised with a movement considered by the other churches as divisive, its members should not be surprised that their course is criticised; it does not follow that this censure evinces a bitter and uncharitable spirit. We speak frankly because we are conscious of the purity of our own motives, and because we are more deeply interested in the Native Christians of India, than in any other class of persons under the heavens. To single out the item of expenditure in this Report: Rs. 218 were contributed in the period under review; not very much, but what about the pastors of the churches with which these brethren are in covenant? Are they supported by the contributions of the members? It appears to us to be a matter of the highest importance that the members of these churches should do their utmost to pay the salaries of these pastors and not leave them to be supported by the contributions of Christians thousands of miles off. Some Native churches of this country have wiped off the reproach of having their pastors supported by foreign Christians; but it is not the case we believe with the mission churches of Bombay. We notify our brethren that if this movement is carried on irrespective of the sympathies and countenance of the Missions, it will prove a failure or something worse. Some unreflecting persons may attribute what we say to an unworthy feeling, arising out of the fact that we ourselves were personally attacked in print by the leader of the two movements above referred to; but nothing could be further from the fact, and nothing would please us better than to hear of his usefulness as a Chr. worker provided the work of other servants of the Lord were not hindered.

We have received the July number of the Indian Evangelical Review. We have only time at present to mention the titles of the articles. 1. The Sunday-School in India, by the Rev. T. J. Scott, D. D. Bareilly. ii. List of important Scriptural terms with Bengali renderings. iii. The Primacy of the Bishop of Rome, by the Editor. iv. Primary Education in the Madras Presidency, by the Rev. J. Cooling. v. The Great Commission, by the Rev. D. Downie, Nellore. vi. India's immediate Conversion, by a young missionary. vii. Kherwarism in Santal, by Rev. A Campbell. viii. Modern Spiritualism, by a Medical missionary.

The Bombay Guardian.

SATURDAY, JULY 30, 1881.

OUR DIFFERENCES.

What is the teaching of the book with regard to differences of opinion among Christian brethren? What course are they to pursue one towards another? There is a temptation to magnify the importance of the views which we ourselves hold, and to conclude that there is something radically wrong in the spirit of the other who does not see that which looms out so clearly to our mind. Can brethren who are both led of the Spirit differ with regard to any point of Christian duty? 'I know that I am right; he thes must be wrong; is he not grieving the Spiri by holding those views? Can I recogniz him as walking with a good conscience be fore God? If God has spoken, what righ has he or any one to entertain any othe opinion? How then can I walk in lov towards Him? Does not fidelity to th truth require me to stand aloof from hi until he sees and turns from the error of h way?' Such are the thoughts that prese themselves to the mind under the circur stances supposed, and it is most importa to understand if they have the confirmati of the Bible. Nothing in the world is much to be desired as the union of Christia according to the scheme of union broug out in the 17th ch. of John; well, w course are we to pursue in the case suppo in order most effectually to advance the sired union? We know that the Churc Rome insists that all her members shall precisely the same views and speak the s things; but in order to secure this exte uniformity there is the denial of liber investigation; every man must speak pa like what the church rule ordains. H the New Testament gives us clear inst tion bearing on the case of brethren who differ with regard to points of not vital importance.

In Romans xiv we have the case of brethren who differed with regard to the propriety of eating meat. Some were of opinion that it did not become a Christian to purchase and eat meat which had been offered to idols; and as all the meat offered for public sale had previously been offered to idols, it involved total abstinence on his part and that of his family. He gave good evidence of his sincerity by thus abstaining; and by

abstaining he considered that he was putting his testimony against idolatry in the most emphatic form. But there were some of his brethren that did not see the matter as he did. They looked upon the meat offered for sale as the good gift of their heavenly Father. 'What though the heathen in their folly have thought it necessary to offer it to an idol first; I know that an idol is nothing in the world, and I discard the idea that they can harm God's gift to me by such an act. I have not the slightest qualm of conscience in buying it; at that very moment I realize the love of God in my heart. I know that the Lord is not displeased with me for availing myself of my Christian liberty. I am sorry that some of my Chr. brethren should fail to see their liberty; but that is no reason why I should deny myself of what the Lord has purchased for me.' Now the great temptation will be for these brethren to judge one another in this matter, and for the one to decide that the other is not honouring the Master by holding such views and by so acting. Again, one Jewish Christian believes that he is bound to keep the Jewish Sabbath, the Saturday, and is much surprised that his brother, once a Gentile, should think himself dispensed from all obligation to keep the Jewish Sabbath, observing only the day of the Lord. In like manner the brother once a Gentile wonders that this Jewish brother should be so slow to lay aside the Mosaic yoke of bondage, and burden his conscience with that which Christ died to redeem him from. One of these is tempted to think hardly of the other and doubt his piety. What says Paul? "Him that is weak in the faith receive ye, but not to doubtful disputations, (not in the way of judging him for his convictions.) For one believeth that he may eat all things, another, who is weak in faith, eateth herbs. Let not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." For one brother to judge another in these matters is to assume the office that belongs to Christ alone; it is no longer an offence against a brother; it is an offence against the judge himself, a snatching away of his prerogative. It is very true that Christians now do not differ much on the points specified, but the rule is widely applicable, and may be properly applied to all cases in which one brother's convictions regarding something not of the essence of religion, are to be made the occasion for reproof and condemnation and insinuations to the discredit of his piety. It is one thing for a man to see a thing to be obligatory in his own case and another to affirm that it is obligatory upon all. Love is the fulfilling of the law; love uproots selfishness and disposes us to seek the welfare of others, but it is not for one brother to dictate to another with regard to the particular forms in which love shall find expression. Christians are accustomed to particular forms of worship, particular methods of showing reverence, particular phrases in the relation of experience; their tastes differ in the matter of hymnology, in the matter of preaching, in the details of the Lord's Supper; but let Christians beware of laying down rules for all, which the Bible has not laid down. Let them beware of deducing rules from an incidental record. "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. Destroy not him with thy meat, for whom Christ died." These are awful words, intimating as they do that there is a perpetual danger in the church of a disposition to make others amenable to the tribunal of our conscience in some matter about which we differ, nonessential but magnified into an essential by private zeal, arraigning them and judging them and pronouncing an opprobrium upon them, crushing out their spirit or driving them into infidelity. The kingdom of God is not meat or drink; a man may abstain with great self-denial all his days from this or that kind of food, as the Banyans of this country do; a man may be a conscientious total abstainer from drink and tobacco and costly attire; he may highly value some particular religious forms and methods; but if he cherishes a spirit of denunciation towards his brethren who do not see with him in these things, if he is without that love which is the fulfilling of the law, his religion is like an edifice built upon the sand. "The kingdom of God is righteousness, peace and joy in the Holy Ghost." The Apostle carries on the discussion of this matter to the 7th verse of the 15th chapter, where verses 6 and 7 show in that Christian love will enable us to glorify God with one mind and one mouth, while differences on minor points obtain among us. See also the discussion of this matter in 1. Cor. x. at the close of which the apostle says: "If I by grace" (i. e. receiving it consciously from God) "be a partaker, why am I evil-spoken of for that for which I give thanks? Whether therefore ye eat or drink or whatever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Some of the Gentile Christians were in danger of making light of the convictions of the Jews, some of the Jews were in danger of condemning the Gentile Christians for those things in which they allowed themselves; and some of both were in danger of offending those Christians who were fully emancipated from both classes of prejudices. "Even as I please all men in all things, not seeking mine own profit, but that of many, that they may be saved. Be ye followers of me as I also am of Christ."

PROFESSOR ROBERTSON SMITH.

THE *Bombay Gazette* has another article on the case of the Rev. Prof. Robertson Smith, in which it is pleased to take notice of something that we said on the subject in our issue of June 18th. Our contemporary says:

"The one apology set up for the majority in the Assembly in these proceedings is that the Church has a perfect right—a reserve power as it is ingeniously called—to get rid of teachers who, in its opinion, are teaching false things. Well, it has: but can any one see in the proceedings by which Robertson Smith has been hurled from his chair anything approaching to a deliverance on the part of the Church that the doctrines of the victim were false? It is here that we join issue with the very fair and moderate article which our little friend the *Bombay Guardian* has devoted to this matter. There is no analogy whatever between the position in which the contributor to a newspaper stands to the editor, and that in which Robertson Smith stands, or stood, to the Free Church of Scotland. The only question between the editor and his contributor is as to whether the views and arguments of the one recommend themselves to the judgment of the other. The procedure in such a case is simplicity itself. But it is absurd to say that questions such as those started in the Free Church, by a member of the Free Church, and with the approval of an important section of the Free Church, can be settled in any such rough and ready way as the editor, in the *Guardian's* analogy, adopts, when he sends back a communication which he regards as unsuitable. The Church professes to be the depositary of divine truth. It need not, it may perhaps be admitted, be perpetually engaged in repelling the attacks of those who war against it from the outside. But if it deliberately refuses, as it has in this case, to consider the doubts and difficulties of those within its borders, it is with its own hands tearing up the charter of its existence."

Our contemporary may think us very obtuse, but we fail to see that the parallel drawn by us is not just. We are even persuaded that it falls short of showing the fulness of obligation on the part of the church to disallow in her schools of divinity the teaching of those whose views have undergone a radical change on any important point of theology. The question is not whether Mr. Smith shall have liberty to enquire or to speculate concerning the text of Scripture; whether he shall have liberty to publish his new views to the church and to the world; whether it shall be lawful for those who are so minded to sit at his feet and drink in his instructions; whether the members of the Free Church are to be allowed to read the Encyclopedia Britannica in which the Professor's views have appeared; whether discussion on the points mooted shall be allowed among the members of the church; whether these shall have liberty to embrace these views. All this is conceded. Such freedom exists, except in the case of those who voluntarily deprive themselves of it by their fear of alighting upon something that is not considered orthodox. But with regard to her theological institutions there is a compaact between the chief court of the church and those who propose to secure for their children or for themselves a theological education fitting them to minister to the church; the compact is that the doctrines which the Church in her corporate capacity has recognized as scriptural and authoritative shall be inculcated in those institutions. There is a possibility that some man commissioned to teach according to the standards of the church, may become a Socinian or a Roman Catholic; but the patrons of the theological institution are assured that such a one will not be permitted to introduce his new views in that place. Does this mean that there is no liberty in the Free Church to enquire into the evidences for Socinianism or Romanism? Far from it. There is ample liberty. We altogether deny that the action of the Free Gen. Assembly in regard to Prof. Smith limits the liberty to enquire into the authorship of the books attributed to Moses. The place for the discussion of new views in theology is not in the General Assembly of the church, but in the church at large. Our contemporary may learn from ecclesiastical history that the office of corporate legislation follows in the wake of public discussion, except in churches where the right of private

judgment is withheld. Our contemporary says :

"In our own day we are warranted in saying that the religious teachers who still cling to the doctrine of verbal inspiration are either ignorant of all that has been done in the domain of scientific theology, or not disinclined to participate in a pious fraud."

This mode of reasoning is no doubt convenient, and it certainly possesses the merit of simplicity. *To question what I say, brands you as an ignoramus or a rogue.* Happily, we are not in the least abashed by the alternate woes here pronounced. It is a great mistake to suppose that the advocates of verbal inspiration are unwilling to have the text of Scripture thoroughly tested. Nobody claims inspiration for any thing but the original texts of the Bible ; and so far as criticism may help to ascertain these, its labours are welcomed. In the revised N. T. 2 Tim. iii. 16 is sadly weakened, reading thus :

"Every scripture inspired of God is also profitable" &c.

Some years ago we gave our opinion as to this rendering and maintained, as we still do, that it is incorrect. Still, even this rendering shows that inspiration relates to what was actually written. Throughout the Scripture men are constantly bidden to attend to the "words" of God. The divine authority is constantly claimed for THE WORD, for what was spoken or written. In fact we could not have a reliable revelation upon any other scheme. Imagine that the code of laws to which a nation is subject were to be dealt with on the understanding that the authority did not reside in the words themselves ? The letter of the law is accepted as the truest statement of what was in the mind of the lawgiver.

REMINISCENCES. CXXXII.

DIARY, New York, 1846.

Dec. 18th. To pray and go away doubting, not expecting, forgetting soon that we have prayed, and come again and pray for it as though we never had prayed for it, is to inflict a great outrage upon the divine character. God's greatest perfection is his love; God is love. We may think it a light matter to doubt this, but there is nothing He so resents, for we strike thus at his whole nature at once. His glory pre-eminently resides in his love for sinners, nor does he in any way so honor himself as by bestowing blessings for Christ's sake. But such prayer as I have described, is a deliberate denial of this perfection. It is coming to the throne of grace for the purpose of robbing God of what is dearest to himself and to all holy beings. His truth too is one of his grandest perfections. All the others look to it. Without truth, no holiness, no wisdom, no love. It is that which makes the knowledge of God we get at one time, good for all time. This perfection also receives its highest illustration in his dealings with this world. Faithfulness to the angelic world, where all bear his likeness, is not so great a thing as faithfulness to sinners. It is the most marvellous and glorious display of divine truth, the giving to a rebellious world unconditional promises such as "Ask and it shall be given you,' 'Every one that asketh, receiveth.' And the fulfilment of the promises, absolutely, abundantly, under all possible circumstances, every where in this wide world of wickedness, where there is faith to plead the promise, reflects prodigious glory on the divine character. A good man will make every sacrifice for truth. God has gone so far as to say that heaven and earth shall pass away, if need be, but not his word. One failure would be fatal to this attribute. And losing this, He loses all. The consideration may be extended to the holiness of God, so peculiarly manifested in all he does for the spiritual good of sinners.—And thus it has been made to appear to my mind a sin of special aggravation, to pray and go away wondering whether God will fulfil our requests or not. It is certainly an awful thing to pray. [Though a more awful thing not to pray.] The sin of unbelief may be made light of in this world, but it is not in heaven. If we have the slightest desire to please our God, we must end our prayer, nothing wavering, with a perfect assurance that what we have asked *is* given, not will be. It must be an historic fact; no more to be doubted that any thing in our past experience. 'Whatsoever ye shall ask in my name, *I wilt do it.*' In my name; for the sake of Christ. It must be something that Christ would have us have, otherwise it would not be for his sake. To know what Christ would have us have, let us turn to the 17th of John, Christ's prayer. If what we want is there petitioned for by the Saviour, then we may pray with full assurance of faith. 'I will do it.' May God forbid that I should give the lie to these holy words. Let them be to me a new sharp threshing instrument, having teeth. Oh for grace to keep them in my heart, then shall I be strengthened with might by His Spirit in the inner man.

31st. God promises to do, not what he is reluctant, but what he is glad, to do. He is free in making the promise; is under no manner of obligation to give the promise; and selects that as the subject of promise the doing of which will please him. The promises of God express then his chosen modes of action. We can in no way so please Him, as by giving the opportunity for the fulfilment of the promise.

On the 24th I left for Boston with Bros. W. & C. Bros. H. R. and C. were also with us and the Lord Jesus gave us a heavenly, never-to-be-forgotten night. Christian communion never seemed so precious. Bro. J. of Andover, took us down there, and there (at the Seminary) we passed three or four days full of blessedness. One long prayer meeting. They seemed to receive our suggestions and exhortations with open mouth. We were permitted to see quite a movement in favor of higher attainments, and consecration to the missionary work. I highly prize the attachments formed there, in the Spirit, never to be broken I trust.—Yesterday received my nomination as a missionary. One thing calls for special thankfulness, that I have such evidence of my designation's being according to the will of God.

I feel that this is a solemn time. I have made this a day of thanksgiving for the immense goodness of God to me during the past year. 365 days of surpassing goodness. 365 days of such happiness as all the accumulated happiness of the impenitent world would not equal. Unbelief is the great sin. According to my faith it has been unto me; and according to my unbelief it has been unto me. If I had 'let God be true' my existence in the earth would have been a source of great blessing, far and near.

I wish to begin the new year with a firm, unflinching hold of this assertion, 'all things are possible to him that believeth.' Let me believe as though there were none besides me to believe in this world.

Jan. 14th 1847. I have never seen any truth of the Bible as pure truth. I have never exercised anything but an approximation to faith in the word. God is in the word, in great glory, shrouded only by our unbelief. It becomes heaven, to faith ; the very throne of God. The study of the Scriptures is a path up to the throne, widening and brightening all the way, and we advance in that path according to the progress of our faith. All the manifestations made to mortal men, are in the word of God this moment, and discoverable to faith. It is because God is true that God is in his word. In his word we have the express image of his person. Perhaps no man ever attained to perfect truth in this world, so that his external life was the exact reproduction and exhibition of the man within. But God is perfect truth; and just so far as He is pleased to manifest himself, he does it with perfect faithfulness and ingenuousness. Faith admits this, and feels that in reading his word, it is reading himself. So that I am forced to this conclusion, that all the progress to be made by me in the knowledge of God and Christ, in holiness, in the realization of eternal things and the death of self, is to be made by means of increasing faith in God's testimony. This will involve the highest exercise of the mental power; for unbelief has its forces stationed all throughout the mind. Let me remember always that the respect I pay to the word, I pay to God.

I find in the epistles a good deal of language in connection with the subject of the cross, that indicates an experience far beyond my own, 'That I may know the fellowship of his sufferings and be made conformable to his death.' 'For I am crucified with Christ.' 'How shall we that are dead to sin, live any longer *therein* ?' and all that chapter. 'For I bear about in my body' the dying of the Lord Jesus that the life also, &c., 'For I am crucified to the word.' 'That we being dead to sin, should live unto righteousness.' 'He that hath suffered in the flesh hath ceased from sin.' I am a babe in the knowledge of the cross. There is something here that the church knows nothing about. It is implied that the believer may be brought to a wonderful fellowship with the Saviour in his sufferings; and that, in this fellowship, sin is tortured to death. There is some undreamt-of knowledge here in which all our interests are bound up. I begin to feel new attractions to the cross. My union to Christ is to be effected not so much in my life as in his death. I want to know how to preach the cross; and am shamefully ignorant. Let me determine to know nothing but Christ and him crucified.

MISSIONARY HELPS. V.

A COMPLETE EXPERIENCE.

THE successes or failures of the great, are usually attributed to their character or to some ruling trait thereof. Thus *ambition*, it is said ruled Napoleon, led him to Mascow and sent him to St. Helena.

But the Christian man's *experience* deciphers his history. This is especially true of the missionary. The demands of the Christian life demand something, to ensure success, not found in *human* character or in any one element of it. The human character at its best is only human. The superhuman ends required at the hands of the missionary demand something superhuman in his equipage. *Christian Experience* has in it Divine energy, which focalizes and energizes all the elements of human character. If the human is entirely subject to and filled with the Divine the missionary goes forth an invincible soldier, about the results of whose life labors there can be no two opinions according to the Scriptures.

Just as fear unnerves the man of war, so incomplete unsatisfactory experience in general forecasts feeble results; when it is demonstrated that Satan can be a good preacher of righteousness, then we may possibly believe that children, unconverted men, can do the work. Till then we shall believe that no unconverted man can "preach" the Gospel.

But as all experience is according to [illegible] just as many in the rank and file of the [illegible] army fail to have on "the whole armor of God" so it is likely to be, in the case of some at least of the captains of the Lord's host, who get their promotions from the ranks.

An experience less than which the missionary cannot afford to live without, both on the score of his own happiness and on that of the success of his life, is clearly portrayed in the scriptures cited below.

1. *Purified, Cleansed, Sanctified.* "The blood of Jesus Christ his Son cleanseth us from all sin. "I John i. 7.

"He is able to save to the uttermost those "who come unto God by him." Heb. 7, 25.

"This is the will of God even your sanctification." I Thess. 4, 3.

"Now the very God of peace sanctify you wholly." I Thess. 5, 23.

2. *Complete, Full, Perfect.*

"You are complete in him." Col. 2, 10.

"That ye may stand perfect and complete in "all the will of God." Col. 4, 12.

"That ye might be filled with all the fulness "of God." Eph. 3. 19.

"Be filled with Spirit." Eph. 5, 18.

"That the man of God may be perfect." II. Tim. 3, 17.

"Be ye therefore perfect." Matt. 5, 48.

"Herein is our love made perfect." I John 4, 7. "Perfect love casteth out fear." I John 4, 18.

3. *Established, Kept, Happy.*

"He that trusteth in the Lord shall be as Mt. Zion. Psl. 125, 1.

"Now unto him that is able to keep you from falling." Jude 1, 24.

"Kept by the power of God, through faith unto salvation." I Peter 1, 5.

"The kingdom of God is righteousness and joy and peace in the Holy Ghost." Rom. 14, 17.

"Ye rejoice with joy unspeakable and full of glory." I Peter 1, 8.

"Rejoice evermore." I. Thess. 5, 16.

"That your joy might be full." John 15, 11.

4. *Powerful Fruitful.*

"But ye shall receive *power* after that the Holy Ghost is come upon you." Acts 1, 8,

"But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24, 59.

"In demonstration of the Spirit and of power." I Cor. 2, 4.

"Herein is my Father glorified, that ye bear much fruit." John 15, 8. "That ye should go and bring forth fruit and that your fruit should remain." John 15, 16.

Is it any wonder that with such an experience the great apostle should shout from Corinth to Rome? "Nay in all these things [tribulation, distress, persecution, famine, nakedness, peril, sword] we are more than conquerers." Rom. 8, 37.

O for a repetition of the Apostolic age! With a generation of apostolically experienced preachers, should we not see it?

Yea, verily. But even such a complete experience may be matured more and more to all eternity.

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Brother,—After closing up the special services at Chadarghat I went over to Secunderabad and held similar services there with very cheering results. At the two places we held in all, during a 15 days campaign, 20 meetings. Many, and refreshing were the testimonials given as to the blessings received by the quickening of believers, and the salvation of the unconverted. Our last service in Secunderabad was especially cheering, we had no preaching, but held our Quarterly Love-feast instead, and it proved to be indeed "a feast of fat things." Our work at this station [illegible] has been greatly hindered by the want of a suitable house of worship.

For several years our people have been trying to secure a site on which to build, but have been put off from time to time by the Cantonment authorities who saw fancied or real difficulties in the way of allowing a *permanent* Methodist Church to be erected in the station—there was one site on which they were willing to permit us to erect *a temporary and moveable structure*, but not a *permanent one*, but as we are at Secunderabad *to stay*, this did not suit our purpose—so a week or two ago, we just took the whole matter "to the Lord in prayer," and asked his mighty interference in our behalf, and then in the strength and confidence of that prayer, we sought and attained an interview with the new Resident, who received us most courteously and gave us an attentive hearing, whilst we laid before him the facts concerning our needs. When we had got through, he kindly promised to look into the matter and help us if he could, and two days after we received from him a note stating that he had notified his wish to the P. W. D. authorities that one of two sites mentioned by us as suitable for our purpose, might be granted, and this morning I have a Postal Card from Bro. Davis, our preacher at Secunderabad, notifying me that "objections to the Oxford St. site have been removed;" so that now, as our Society there has already nearly 4,000 Rupees in hand for a Building Fund, we may hope that before the end of the year, we shall have our needs, in the matter of a Church Building satisfactorily met. Hallelujah! "Our God is marching on!"

Please acknowledge receipt of 10 Rs. from Miss S. C. for Vepery Church. I hope there's "more to follow" for this deserving object.

Madras, 25th July 1881. Yours,
I. F. Row.

HEALING BY FAITH.

"If it be so, our God whom we serve is able to deliver us...And if not..."—Dan. iii. 17, 18.

Editor of the *Christian.*

Dear sir,—In opening your columns to the discussion of the question of healing by faith, you are doing a real service to the many who, in this sorrow-stricken world, must be deeply exercised by it.

That the prayer of faith often results in a direct answer of healing power is, I think, a matter of fact few would dispute; but there may be some who, like myself, have had to face, with unutterable anguish, the certainty that the one for whom truly believing prayer had been offered was not to recover. For the sake of such I write these few lines, that even "if not" they may still go on in faith, knowing amid all the strange loneliness of the deepest affliction that they are not alone, and casting, as it rises, each care on Him who *is* able to do for us exceeding abundantly above all we can ask or think.

In the case to which I refer, what is usually understood by the "prayer of faith" was offered with the fullest confidence on the part of the sufferer that it would be answered by healing. This confidence was shared by those who were called on to join in the prayer. And now the beloved and valuable life has been taken from among us; and yet, amid all our anguish, we are strengthened in faith by the result.

Never for a moment did we doubt God's power to heal, or to grant recovery, but we were brought to see that it was not his will thus to answer our prayers, while at the same time, we were shown in the most marked way that no circumstance could be beyond his control—that no anticipated suffering was inevitable—that He could not only strengthen to bear, but tenderly avert, dreaded contingencies. Again and again was our faith tried to the uttermost, to find in the uttermost need we had an Almighty Helper.

The letter published in your issue of June 23 I consider most valuable. In the extremity of sorrow the temptation is terrible to look to self for the reason why such a calamity has been permitted to overtake us, and it is only as we remember that He hath *not* dealt with us after our sins, and that for us He bore the *curse* of death and sickness, that we can enjoy that peace which is certainly our inheritance.

It seems to me, that while our faith is often strengthened by having the very blessing we ask for granted, the Master does sometimes show forth his power in the persons of his most tenderly beloved and faithful servants by proving that He is able to support under circumstances where our poor human hearts—even the bravest—could only faint and fail.

A Bereaved One.

DISCIPLINE IN THE SALVATION ARMY.

Dear Sir,—Your correspondent, "A Lay Worker," does not set too high a value on the results of the labors of the people known as the Salvation Army. It is just possible, however, that he fails to perceive clearly the exact nature of the obedience exacted by the leaders, and for the most part cheerfully accorded by the workers. "General" Booth is very much like John Wesley in his use of power. The early Methodists were Salvation Army people, but without the military forms and titles. They were thoroughly organized, and they knew how to obey orders. But it must always be remembered that these were, in the main, field orders given on the field of battle, and requiring not the submission of those receiving them, but the execution of definite instructions.

There is a fallacy that lurks at this point which cannot be too carefully noted. There is a difference between a civil measure and a military order. My pastor may propose a certain measure for the Church, and it may be the duty of his official members to form and express an opinion in respect to it. If some of them form an adverse opinion, their view is as sacred as the pastor's and hence it is extremely dangerous for any pastor to fall into the snare of regarding dissent from his views or wishes as disloyalty to the cause of Christ. But on the battle field it is otherwise. The officer in command should be obeyed. Even though he blunders, it is the soldier's duty to fight on bravely at his post. The obedience exacted by General Booth has almost exclusive reference to personal effort for souls. "Will you go with a dozen brothers and sisters and pray with all the people in Brown's Lane?" "Will you take twenty-five persons and hold a meeting at six o'clock this evening on the Square?" In other words, will you do the *work* which is set before you? If a man has the ability to work himself, and also proves his ability to lead others to victory, he will have little trouble in exercising a vigorous military authority over those around him. The exact methods of the Salvation Army people can hardly be produced in India, but the essential spirit of the organization will be found in every really aggressive work of salvation. Mr. Moody is a military commander in his big meetings. Mr. Spurgeon is perhaps as much accustomed to be obeyed as General Booth. No bishop in England has more undoubted authority than Mr. Spurgeon, although in the one case the power is formulated and in the other it is not. But in every case the obedience will only be rendered to those who permanently prove their power to lead and win. A few hundred Christians cannot make a General Booth out of their pastor by resolving to obey him, but the pastor may make magnificent soldiers out of his people, and win their obediences if he marches at their head, slays a big Goliath occasionally in their presence and makes them feel that God has selected and empowered him for the office and work of leading the militant hosts of the Church. If we would have a Salvation Army corps in India, it cannot be imported, and it cannot be improvised by inducing a certain number of persons to obey a leader. The leader must recruit his own band, must put his own spirit into them, and *win* the obedience which will be gladly rendered as soon as it is seen that he leads to habitual victory.

J. M. S.

NOTICES.

Bombay Y. M. C. A. Monthly meeting of members and friends in the new Rooms near Apollo Bunder on Friday next the 5th August at 8-15 P. M. All Young Men are cordially invited to be present.

BAPTIST CHURCH. (Bellasis Road, Byculla.) The Rev. W. A. Hobbs will (D. V.) preach on the following subjects to-morrow :—

Morning (11 *o'clock*)—"Light in Darkness" —Psalm cxii. 4; *Evening* (6 *o'clock*)—"Satan" —Rev. xii. 9.

Epitome of News.

MONDAY, JULY 25.

—The Sholapoor Water works were formally opened by H. E. the Governor last week.

—*Times of India*: A conference will be held at Mount Aboo in September next, for the purpose of discussing the grievances of the Bheel tribes, a question which has become pressing. The conference will consist of officials well-versed in Bheel polities.

—One of the Census Office Baboos, wounded in the affray at Calcutta, died on Thursday. Eight native constables attached to the Calcutta Police Reserve Force are in custoby charged with rioting and being members of an unlawful assembly for the purpose of committing an assault. The charge may now have to be altered.

—X. Y. Z. in the *Bombay Gazette*: Your correspondent, "A Lady Visitor" has done a service to humanity in exposing the diabolical traffic in foreign women which has been carried on in Bombay for years past. It is a disgrace to the powers that be that such a state of things should be allowed to exist. All these fiends in human shape who decoy these unfortunate women from their homes, and import them into India, are well known to the police, and should be turned out of tho country at once. This is the sure way to strike at the root of the evil. The law gives the authorities ample powers to turn these vile wretches out of India. Let the powers that be do their duty in this matter and refuse these known scoundrels permission to land or reside in India, and the traffic in foreign women will soon become a thing of the past in this city.

—*Overland Mail*, July 8: Some extremely hot weather has been experienced this week, and several soldiers have died from the heat at a sham fight at Aldershot.

In consequence of the abandonment of the Parliamentary Oaths Bill, Mr. Bradlaugh has written to the Speaker of the House of Commons stating his determination to again resist as illegal the order to the House of May 10, excluding him from the Chamber.

The sentences of death passed on the persons tried for the murder of the Sultan Abdul Aziz have been commuted to exile in Arabia. The appeal of the condemned has been set aside.

Two Italian girl students, the Signorina Carolina Magisterlli, of Mantua, and the Signorina Evangelina Bottero, of Acqui, who had previously passed with great distinction examinations in Greek, Latin, and Italian literature in the Roman University, took the other day doctors' degrees in natural sciences. The *Opiinone* says, that as far as it knows, no woman has until now, taken a degree in the Roman University since its foundation by Innocent IV., in the thirteenth century.

An attack on the life of the President was made, on July 2, at the Washington Station of the Baltimore and Potomac Railroad. General Garfield received two pistol shots from the weapon of a miscreant named Charles Jules Guiteau. Both shots took effect, one in the shoulder, the other in the lower part of the back. The physicians who were summoned ordered the President to be removed to the White House, which was done under a strong police escort. The military were called out in Washington to preserve peace. Mr. Garfield had gone to the station to begin a tour through the northern Sates, in which he was going first to Long Branch, where Mrs. Garfield would join him. He was shot in the ladies' room of the railway station, immediately after entering the room arm-in-arm with Secretary Blaine. Immense crowds gathered round the White House, anxious to learn particulars. Great sympathy was expressed for the President, with threats of "lynching" the assassin, who was taken to Washington Gaol. The president was conscious, and did not complain of great suffering. He dictated the following telegram to his wife at Long Branch :—"The president wishes me to say to you from him that he has been seriously hurt, how seriously he cannot yet say. He is himself, and hopes you will come to him soon. He sends his love to you." Mrs. Garfield was brought from Long Branch to Washington by special train. The entire Cabinet remained at the White House through the night of July 2. Sir E. Thornton delivered a telegram from Earl Granville, to the following effect :—"The Queen desires that you will at once express the horror with which she has learnt of the attempt upon the President's life, and her earnest hope for his recovery. Her Majesty wishes full and immediate reports of his condition."

Accounts agree in representieg the culprit Guiteau as a man of disreputable antecedents, an adventurer who had sought office under the new President, and had failed to obtain it, and whose passion for revenge was aided by a craving for notoriety. He is about forty years old, 5 ft. 5in. high, and is supposed to be of French descent. Before shooting the President, he had prepared the following letter, which was taken from his pocket by the police :—"July 2. *To the White House.*—The President's tragic death was a sad necessity, but it will unite the Republican party and save the Republic. Life is a flimsy dream, and it matters little when one goes. A human life is of small value. During the war thousands of brave boys went down without a tear. I presume the President was a Christian, and that he will be happier in Paradise than here. It will be no worse for Mrs. Garfield, dear soul, to part with her husband this way than by natural death. He is liable to go at any time; anyway, I had no ill-will towards the President. His death was a political necessity. I am a lawer, theologian, politician; I am Stalwart of the Stalwarts; I was with General Grant and the rest of our men in New York during the canvass. I am going to gaol. —CHARLES GUITEAU."

—Population of the United Kingdom 35,246, 562, being an increase in ten years of 3,401,183.

—The U. P. Presbytery (North) met in the John Street U. P. Church, Glasgow, on June 1, for the purpose of ordaining the Rev. Thomas Lindsay as a missionary to Japan.

—Dr. John Cumming, D.D., the popular writer on Prophecy, and so long known as the minister of the Scotch National Church in Crown Court, Covent Garden, died, on July 5, at Chiswick, in the seventy-first year of his age, after a somewhat lengthened illness.

TUESDAY, JULY 26.

—*Bombay Gazette*; Calcutta, 25: By a recent decision of the Probate Court the sum of eight lakhs of rupees has been placed in the hands of the Secretary of State for India, for the purpose of founding an orphanage in Calcutta for East Indian children of both sexes. The building will speedily be purchased or erected for the purpose. The donor is the daughter of an indigo-planter.

—The Bishop of Manchester (the Right Rev. Dr. Fraser), preaching on July 7 at the consecration of the new Church of St. Peter, Westleigh, spoke on the subject of ceremonialism in religion. External things, he urged, must be kept in their proper place lest they become, not helps to piety, but instruments of superstition. He did not believe in the excessive ceremonialism which was now so much the fashion. He believed it had pretty nearly had its day. Men were getting wiser, and were beginning to see that one could decorate churches to the very extremity of ornamentation and yet not win souls or promote the spiritual life of the people. And when he knew what was going on through the land in all directions—the atheism, drunkenness, unbelief, misbelief, and the like—he felt the Church of Christ had a greater work to do just now than busy herself with the decoration and ornamentation of churches.

—*Indian Spectator*: "As to Vrijeshji being the first Maharaj publicly punished, his friends might be interested to know that such is not the case. We have heard of a very holy Vaishnava-god at Daman who, having made free with somebody's wife, had 'the offending Adam' whipped out of him. His holiness was flogged publicly; and whether it was from the ferocity of the lash, or the qualms of conscience, his holiness gave up the ghost shortly after. Another holy one was proved guilty of having put up a devout worshipper to poison the brother of the Chief of Puttan, and was sentenced to six years' rigorous imprisonment, and died in jail. Thus then, though the Maharaj may do what please him with the *tan*, *man*, and *dhan* of his own followers, he is treated very much like a mortal if he transgresses the law of the land. How soon have our reformers forgotten that Vrijeshji was only a few years ago believed to have been denounced by his own people and put out of caste by his brethren! What must be the character of a Maharaj whose vagaries even Maharajism could not tolerate? So much for the value of 'public sympathy!'"

—A home paper says:—"It is not given to many men to have their effigies carved in marble and placed in St. Paul's Cathedral during their lifetime. This proud distinction has fallen to Mr. Ayrton, formerly Commissioner of Works. He had a dispute with the late Mr. Alfred Stevens, the sculptor of the monument to Wellington, in St. Paul's and Mr. Stevens took his revenge by making the face of Falsehood in that work represent Mr. Ayrton." Mr. Ayrton practised as an attorney in Bombay some years ago.

WEDNESDAY, JULY 27.

—*Bombay Gazette*: We took over the Transvaal because we were deceived into believing that the majority of the white inhabitants wished us to do so. When the revolt broke out we opposed it in arms because we were still of opinion that the majority of the European settlers were with us, and thought that the insurrection was the affair of a few malcontents whom we were bound to put down in the interests of their fellow countrymen as well as in our own. We are satisfied now that we were mistaken, and that the Boers have at all times repudiated our authority and clung to their independence. We might have subdued them by force—no one but the "patriots" believe otherwise. But if we had, we should have done a deed which would have told the world that free England had no real love for freedom outside its own borders. We think the Government made a mistaken in ratifying the policy of their predecessors in South Africa at all: but once the truth came to light, we know of no lesser word than "bloodguiltiness" that would adequately characterise the policy which would have had us refuse to come to terms until an undefined number of Boer and English lives had been sacrificed at the shrine of a false honour.

—The sentence on the widow Vijia La[illegible] of Surat, a vernacular journal states, has been finally reduced to a term of imprisonment for five years.

—A WHOLE hoat-load of persons out for a picnic on July 4, at Warrensburg (Missouri), were poisoned with the acid contained in lemonade which they drank. Eight of them are dead, and one hundred others are in a critical condition. The vender of the lemonade has been arrested.

—*Indian Chr. Herald* on Preaching in the Squares; "The Government is anxious to have the law so amended that the Police Commissioner may have the power which he thought he possessed, but which the Magistrates have decided he does not possess. Now that power is

just the power to prohibit preaching in the squares, absolutely or conditionally. We ask, why such a stir to secure this amendment of the law, and thus to put it in the power of the Police Commissioner to prohibit preaching, if he chooses? It may be true, that he will not be in a hurry to direct his choice that way, but what can the Government mean by threatening to proceed in hot haste, in view of investing him with the power to exercise such a choice. Is it possible to construe this attempt at suspending a Damocles' sword over the head of the preacher, into an act of friendliness, positive or even negative, towards preacher and preaching? Then, when one considers in detail some of the modes proposed whereby to regulate preaching, it is impossible to resist the conclusion that their tendency is to restrict preaching, and restriction is but another word for partial stoppage, and the power to stop in part may be but the inch to develop one day into the ell. Is not the proposed restriction of the preaching to particular days and particular portions of the square, tantamount to a prohibition from preaching on other days and in other portions? Is not the proposed regulation as to benches or raised plat-forms, tantamount to a prohibition from preaching to more than a certain number of people? Is not the proposed regulation as to controversy, tantamount to a prohibition to the preacher from adapting the manner and matter of his preaching to the character and wants of his congregation. Really, the regulations point to a direction which it is difficult to mistake, and we repeat, we are glad the missionaries have declined to be a consenting party to them."

—Same: Brother Ram Chunder Bose who had been to America and been lecturing on Christian truths in the principal cities of the North West Provinces and the Punjab was to arrive here this morning. Brother Bose intends stopping in Calcutta for some time and giving a course of lectures to our educated countrymen.

Thursday, July 28.

—Press Commissioner: There is a report from Kandahar that Ayub's army has succeeded in crossing the Helmund below Girishk, and is marching towards Kandahar by Bandi-Taimar, on the Argandab river.

—Population of the Australian Colonies and New Zealand: Victoria, 858,582; New South Wales, 750,800; New Zealand, 489,500; South Australia, 279,615; Queensland, 218,159; Tasmania, 115,600; Western Australia, about 31,000. The grand total for the whole of the Colonies is 2,743, 256.

—*Christian*: The arrangments for the Methodist Œcumenical Conference, which is to meet in London, at City-road Chapel, in September next, are progressing satisfactorily. A large amount of time and labour has already been bestowed on the movement, and numerous subcommittees are now busily engaged in perfecting the details of the scheme. In point of numbers, the approaching Pan-Methodist Conference will be larger than any similar Protestant gathering, especially as to strangers. Five hundred representatives are expected from America alone, and it will number in all four hundred delegates. The first general gathering will take place on the morning of Wedneday, Sept. 7.

—The first missionary station in Tierra del Fuego was opened in 1869. The Rev. Thomas Bridges now occupies Ooshooia, residing in an iron house sent out from England, and surrounded by about one hundred natives, dwelling in improved wigwams and cultivating plots of land, about two-thirds of whom have received the rite of baptism and many of them have been trained at Keppel. The baptismal register shows 137 names.

—Miss Lenox, of New York, has presented the trustees of the Theological Seminary, associated with the names of Alexander and Hodge, with a gift of 20,000*l*., to be invested in order to increase the salaries of the professors.

Friday, July 29.

—Press Commissioner: News has reached Chaman that an action was fought on the morning of the 27th between the forces of the Ameer and Ayub. It lasted till 11 a. m., when one of the Ameer's regiments went over to Ayub's side, and the rest of the Ameer's troops then dispersed. The guns and baggage were lost.

—*Times of India*: History repeats itself. On the morning of the 27th July, 1880, Ayub Khan's invading army gave battle to the opposing force, and came off victorious. On the first anniversary of that same day he has gained as decisive a victory over the Ameer's force as he did over the British force under Brigadier-General Burrows exactly twelve months before. The battle, it appears, lasted until eleven in the forenoon, when one of the Ameer's regiments defected and went over to the enemy. The rest of his force thereupon broke and dispersed, leaving not only their guns, but their very baggage, in the hands of the enemy. Victory could hardly be more complete, and no obstacle now prevents the successful invaders marching to the very walls of Kandahar.

—The *Str.* Lombardy with English Mails left Aden for Bombay, Wednesday, 10 a. m.

— Fall of rain, to date, Fort, 49 in.

—The Suez and Turkish telegraph routes are still interrupted.

—The Vice-Chancellor of Bombay University has appointed the Rev. John Murray Mitchell, LL. D., to be Dean in the Faculty of Arts.

—Sir Frank Souter was so severely injured by a fall from his horse at Ootacamund, that his left arm and shoulder are still to a great extent disabled.

—Deaths last week, 467. By Cholera, 16.

—Cholera is still prevalent in Guzerat and some other parts of the presidency, but is diminishing in Baroda. The mortality is still considerable in the Surat district.

—Deccan Herald: We are glad to learn that his Excellency the Governor has signalised the occasion of his visit to Sholapore and Ahmednuggur by a distribution of Rs. 5,000 to the poor of those cities, with whose poverty-stricken condition he was gravely impressed. May we not presume to make capital out of this becoming exhibition of compassion and liberality on his Excellency's part, to hope for a generous mitigation of the obnoxious house and other taxes, the imposition of which must press so grievously on our poorer brethren?

—A correspondent notes that an "at home" at Gunesh Khind is fixed for the 27th of July, the first anniversary of the battle of Maiwand. On the 27th July, 1880, a good many reputations died sadly enough, and many a dead friend and comrade of some who will be dancing next Wednesday will, perhaps, claim a moment's regret as the ball-room at Gunesh Khind and the dreary Afghan field are contrasted; but so the world wags on, and perhaps it is as well to dance on that night as any other."

Selections.

FAITH HEALING.

"The day of miracles is past." From childhood up to old age, that maxim has been often repeated in our hearing, and repeated with as much assurance as if it rested upon a specific and absolute revelation from God. Yet not a scrap of evidence has been presented, or can be presented, from the Bible in verification of such utterance. It, undeniably, rests upon no more authoritative basis than any ancient or modern "tradition of the elders." For one, I never, for a moment, since my conversion, gave the least credence to this baseless tradition. The occurrence of a miracle is a mere question of fact, and when verified by valid evidence, is no less credible than is any other uncommon event. The fixed purpose of my mind has ever been, that God shall not work a work in my day, a work which I shall in no wise believe, though a man declare it unto me. That, as all candid minds will admit, must be accepted as a miracle, an event the occurrence of which can be accounted for but by reference to the direct and immediate interposition of a supernatural cause. The question of the presence, or absence, of miracles is to be determined by a careful and discriminating reference to facts of actual occurrence in the community and world around us. Permit me here to adduce two or three facts which demand special attention, facts of the occurrence of which there can be no doubt. Of facts of faith healing, the Religious Press in the United States give diverse explanations. Some, as the Independent, meet them with the aphorism, "The day of miracles is past!" Others, as the New York Evangelist, attribute them to the natural result of a renewed spiritual state of the subjects. Let the candid reader, in the light of such expositions, carefully consider such facts as the following:—

A little son of a distinguished and godly physician in the City of Philadelphia, by a fall, broke both bones of one of his wrists. An uncle, a distinguished surgeon from Chicago, who was present on a visit, at the request of the father, re-set the wrist, and adjusted all things as required by medical science. That the wrist was broken as stated, both the father and uncle would affirm under oath. The next morning after the accident, the child, on coming down from his bedroom, requested his father to remove the bandage, saying that the wrist was perfectly well. The account which the child gave of the recovery was the following:—On retiring to his bed he found himself suffering such intense pain that he rose up, and on his knees requested his Heavenly Father to remove the pain by healing his wrist. The prayer, as the child affirmed, was instantly answered. Supposing the son to be mistaken, the father directed him to go to his uncle and state the case to him. The uncle, of course, told the child that he was mistaken, and that the bandage must be worn for at least two months. The next morning the child renewed his entreaties with such earnestness that the father went to his brother and requested him to do as the child desired, saying that when the bandage was removed the child would perceive his error, and would be content to wear the bandage as prescribed. On removing the bandage and finding the facts as they were, such faintness came over the uncle that he rushed back and threw open the door to obtain fresh air. The fact of the perfect healing of the wrist was undeniable, and as manifestly in answer to the prayer of faith on the part of the child. My authority is the Rev. W. E. Boardman, a friend of the father of that child, and who, by special request, obtained directly from that father the facts as I have stated them.

While my friend, Admiral Fishbourne, was spending some weeks the past summer in Jersey, he called upon a lady, a godly woman, who had been for the previous six to eight months, a very great sufferer from a broken leg. The limb has been re-set and attended to by the best surgical skill, but all hope had departed that the bones would ever re-unite. Amputation or a life of pain was the only alternative which the case presented. The Admiral convinced the sufferer that she might, with the assurance of hope, take her case to a throne of grace. She did so, and, while praying, "felt in her body that she was healed." When the surgeon came and removed the bandages, he inquired, with amazement, what had occurred. The limb was not only healed, but no marks existed to reveal the location of the fracture. The lady informed the astonished surgeon that God had healed her in answer to the prayer of faith. The Admiral read to me a letter from that lady, giving the facts just as above stated.

No Christian questions the fact that the healing of the withered hand, which was stretched forth at the bidding of our Saviour, was a miracle. Permit me to adduce a parallel case.

A young lady, residing in Hull, was born with a withered hand, which was bent in upon her wrist as no well hand can be bent. All the joints were perfectly stiff, with the exception that she could so move her thumb and forefinger as to hold objects placed between them. Mrs. Amanda Smith, while prior to her going to India, spending a season with the parents of this young lady, persuaded her that through the prayer of faith that hand might be made whole as the other. While engaged in prayer for this blessing, that withered hand instantly straightened out and all its joints became flexible as were those of the other. It, of course, took some time for the flesh and muscles to grow upon that hand, so that it would be as strong as the other. The restoration, however, was instantaneous as stated. Subsequently to this occurrence that young lady visited London, and spent a full week with the Misses Green, at whose residence I am accustomed to hold a parlour meeting each week for the promotion of Scriptural Holiness.

Several facts of as remarkable a character as the above have, in answer to the Prayer of Faith, occurred in my own family, and others not a few, and some of them, of a still more marvellous character, have come to my personal knowledge while here in London. To deny the facts implies a repudiation of all valid evidence. To attribute them to mundane causes involves a denial of the supernatual character of Scriptural miracles. We leave our judgment with the candid reader.—(*Divine Life.*)

A. MAHAN.

CARLYLE AS A REFORMER.

BY REV. F. H. NEWHALL, D. D.

UPON Mr. Carlyle as a man of letters we here pass no judgment. The merely literary man, who aims to win bread, influence, or honor by his pen, has before him the task simply to write books that will please men—books that they will pay him for or praise him for. How far Mr. Carlyle did this, or how far any auothor does this, is a matter of trifling importance except to himself, his heirs, and those who, being of the same craft, are interested to learn how to write what men will buy and read. Professional book-makers are, of course, interested in a successful book-maker, as all shoemakers are interested in a successful shoemaker. But for such we do not write here. Nor are we much interested in the much-mooted question whether he was orthodox or heterodox; or, if this be settled, in the much more trivial question what precise shade or shades of orthodoxy or heterodoxy tinged his writings and character. There are experts in abundance to treat and settle these topics for those who have interest in them.

Let us look for a moment at Thomas Carlyle simply as a reformer, a writer who incessantly proclaimed it as his mission to deliver men from error—error in theory and practice, error in philosophy, politics and religion. Fifty years ago he announced in the *Edinburgh Review* that truth was his single aim; that he had drawn the sword to fight "unveracity" and "sham" to extermination. From the first magazine article to the last "reminiscence" he reiterated this assertion. His work is done, and now what error has he slain? What new truth has he discovered? What old truth has he set in clearer light before the world? Some may think that it would require many articles or volumes to answer these questions; but let us consider them for a moment. When we have said, with the greatest possible emphasis, with all the energy of language, that truth is to be sought and that sham is to be shunned, have we not really said all the permanently valuable things that Mr. Carlyle as a reformer has told us? These two propositions have been reiterated in infinite forms, illustrated with infinite variety of trope and example, and this is the valuable part of his work as a reformer. In language most energetic and brilliant he has been telling us for half a century that truth is to be loved, gloried in, followed to the death, and that sham is to be hated, trodden down, driven out of the universe. Nature and God, or "the gods" (as he oftener puts it), are eternal foes of sham, eternal allies of truth. Noble and worthy utterauces these, for which millions are indebted to Thomas Carlyle. As the champion of this abstract truth, he has poured a mighty stream of life into this nineteenth century. But just here the healthful influence ends, for, strange to say, when we proceed to ask him the next most natural questions, "What is truth?" and "What is sham?" in philosophy, in religion, in politics, in life, social or individual, nobody can tell what Mr. Carlyle believed! It is easy enough to mention a great many things that he did not believe in. He did not believe in materialism, in democracy as it exists in America, in Christianity as taught and practised by the Church of England. But what positive views of philosophy, religion or politics did he announce and defend? He has told us in manifold forms what not to believe, what not to do, but what would he have us believe and do? Who of his admirers can tell us, after perusing his thirty volumes? None of them pretend to tell; or, if they do pretend, give us but vague and tumid declamations about the "immensities" and the "eternities."

The simple fact is that Mr. Carlyle did not know himself what he believed. To say that he believed what he talked in the manifold conversations now published everywhere, would be to make him a brilliant idiot. These conversations were mere intellectual spectacles, verbal fire works. In his youth he drifted away from the dark continent of Scotch Calvinism, and his anchor dragged over a thousand shoals, but it never caught again.

He talks and writes truth and sense while he confines himself to abstractions, while extolling right and truth, or heaping up scorn upon sham and cant and wrong, but the moment he begins to give us concrete instances of any of these abstractions, he proceeds straightway to talk nonsense and absurdity. In fact, it must be granted that in regard to most concrete matters his judgment was, to put it mildly, wofully weak. For instance, his judgment of men. We have now, through Mr. Froude's indiscretion, his opinion of many of the most famous men of England during the last half century. Of them all he says: "Perhaps none of them really great, or worth more than a transient remembrance." Wordsworth he compares to an "honest rustic fiddle, good and well handled, but wanting two or more of the strings and not capable of much." Yet from that "rustic fiddle" came the strain,—

"To me the meanest flower that blows can give
Thoughts that too often lie too deep for tears."

Of Coleridge he says: "A puffy, anxious-obstructed-looking, fattish old man, talking with a kind of solemn emphasis on matters which were of no interest. . . Nothing came from him that was of use to me that day, or in fact any day." Yet this was the man who wrote Christabel, the man who introduced the English world to Kant! Wilberforce was to him "the famous 'nigger' philanthropist and drawing-room Christian." But he had, it is refreshing to discover, in his life-time met two persons who were really remarkable. One of them was his father, who lived and died as a stone-mason, unknown to the world till now. Him he characterizes as being "among Scttish peasants what Samuel Johnson was among English, authors. . . It was a noble head, very large, the upper part of it strikingly like that of the poet Goethe. . . A man of perhaps the very largest natural endowment of any it has been my lot to converse with." And he had conversed with Lamb, and Hazlitt, and Jeffrey, with Southey, and Wordsworth, and Coleridge! Now, of course, this is possible, but it is certainly very remarkable.

The other remarkable person among Mr. Carlyle's contemporaries was his wife. Of her literary talent, as displayed in her letters, he says: "These letters, I perceive, equal and surpass whatever of best I know to exist in that kind. . . . Not all the Sands and Eliots and babbling *cohue* of celebrated scribbling women that have strutted over the world in my time could, it seems to me, if all boiled down and distilled to essence, make one such woman." Possible again, but, if so, most remarkable. The "Reminiscences" contain pages upon pages of this absurd extravagance, and some who are smarting under the fresh stings of his contempt cry out upon the whole book as "senile drivel."

But we are not, in the midst of this fierce reaction, to forget the real good that Mr. Carlyle accomplished. He had the critical and not the creative faculty; he could tear down, but could not build up; his gospel is not for edification, but for destruction, and as far as it destroyed the false and the wrong, it is a genuine gospel. He who helps us to hate the false and the wrong does us a great service, but he who, besides this, can also show us what is wrong, does us an infinitely greater service. And this is what Mr. Carlyle did not do, for he had not settled fairly in his own mind what is true. Hence for many years he was a most unhappy man, and, of course, was wholly disqualified to lead men as a reformer, since he who leads must have a goal and a fixed route before him.

He writes of Henry Drummond: "A man of elastic, pungent, decisive nature, full of fine qualities and capabilities, but well-nigh cracked by an enormous conceit of himself, which, both as pride and as vanity (a strange partnership mutually agreeable), seemed to pervade every fibre of him, and render his life a restless inconsistency." It will not be strange if, at last, many who have been enthusiastic admirers of the Chelsea prophet and Latter Day pamphleteer, will conclude that in this picture of poor unknown Henry Drummond he has unconciously photographed Thomas Carlyle. (*Zion's Herald.*)

SCIENCE AND THE BIBLE.

THE annual meeting of the Victoria Philosophical Institute of Great Britain took place at the House of the Society of Arts, London, on the 30th of June, the Right Hon. the Earl of Shaftesbury, K. G., in the chair. The meeting was very fully attended. Prior to the delivery of the address, "On the Credibility of the Supernatural," by the Right Hon. the Lord O'Neill, the honorary secretary, Captain F. Petrie, read the report, from which it appeared that the total number of members was now upwards of 900, a greater number than nsual, especially of colonial supporters, having joined in the past year, during which papers and short communications written in furtherance of the Society's objects,—namely, the investigation of philosophical and scientific questions, especially those said to militate against the truth of Revelation,—had been contributed by several leading men of science including his Grace the Duke of Argyll, K. G., F. R. S., Sir J. Fayrer, F. R. S., Professors Stokes, F. R. S., Boyd Dawkins, F. R. S., J. W. Dawson, F. R. S., Nicholson, F. R. S. E., Balfour Stewart, F. R. S., Mr. J. Bateman, F. R. S., and other fellows of the royal Society, besides Professor Hughes, Dr. Rassam, and others. Thr report closed with a special tribute to the newspaper press. The treasurer's report showed that a considerable advance had been made dy the Institute. Amonst the speakers were Sir H. Barkly, K. C. B., G. C. M. G., F. R. S., Sir J. Fayrer, K. C. S. I., F. R. S., who strongly urged that the Society's mode of fully and impartially investigating scientific questions was of special importance; the Christian philosopher need never fear for the results of investigations so conducted, for the Books of Nature and Revelation had the same author, and if the former were fairly and impartially inquired into, the result would not clash with the latter. Mr. J. E. Howard, F. R. S., Mr. A. McArthur, M. P., the Master of the Charterhouse, and others, having spoken, the meeting adjourned to the Museum, where refreshments were served.

Miscellany.

—*Zion's Herald* on Dr. Dorchester's religious statistics:

Dr. Dorchester shows, by his unquestionable figures, that the evangelical churches have far outgrown, comparatively, even our rapidly-increasing population. In 1800 there was one evangelical Christian for fourteen and a half of the inhabitants, of all ages; in 1880 one for every five. It is an astonishing and grateful fact that the evangelical church membership of the United States is one-fifth of the population. The census of the country in these eighty years has increased nine and one-third fold, while communicants in the churches have increased twenty-seven fold. Since 1850—the care of unprecedented immigration—the population has increased 112 per cent., and evangelical Christian 186 per cent.

Instead of a loss of moral power being shown in later years, there has been a great acceleration in the progress of the church. The increase in the fifty years from 1800 to 1850 was 3,165,116; while in the next twenty years the increase was nearly as much—3,143,408; and in the next ten years, to 1880, it was more —3,392,567. The present number of evangelical church members in the country is 10,065,963—an increase in eighty years of 9,701,091. Of this number three and a half millions belong to the various Methodist families; two and a half to the Baptists; one million to the Presbyterians; nine-tenths of a million to the Lutherains; 386,000 to the Congregationalists, and 340,000 to the Episcopalians.

Romanism has grown very fast in the last thirty years. It makes no distinction between church membership and population. Its population, as estimated by its own authorities, in 1850, was 1,614,000; in 1870 it was 4,600,000; in 1880 it was 6,367,330—an increase in thirty years of 4,753,330. In this period, however, at least 4,800,000 Roman Catholic immigrants entered the country—more than the denominational increase, leaving the natural increase entirely out of the question. According to the calculations of their own statisticians, with their natural increase and immigration, there ought to be twenty-six millions of Roman Catholics in the country—which shows a loss of twenty millions. In the period of the most rapid increase of this church—since 1850—the balance of more than 1,800,000 has been in favor of the growth of evangelical Christians; although in the case of the former, attendance, more or less regular, upon public worship is counted, and in the latter only communicants are numbered. If the regular attendants upon the latter were estimated, the increase would be at least three-fold as large.

The comparative growth of evangelical and liberal churches is equally suggestive. In 1850 the evangelical churches were thirty-two times as many as the three liberal—the Unitarian, Universalist and Swedenborgian. Since 1850 these societies have decreased 64, and the evangelical societies have increased 54,018. In the radius of ten miles, with Boston as the centre, in 1800, the liberal churches were 23, in 1880 they were 58; while in 1800 the evangelical churches were 16, and in 1880 they had increased to 241; the one increasing two and one-half fold and the other fifteen fold.

There really was never a period in the history of Christianity when the church grew so rapidly as it has in the last eighty years in this country. We speak of the wonderful growth in the apostolic and early Christian eras; but they do not compare with this. At the close of the first century there were estimated to be 500,000 Christians; in the fourth, 10,000,000; in the eighth, 30,000,000. It took four centuries to reach the present strength of the evangelical church membership in the United States. The thirty millions at the close of the eighth century were simply nominal, while the ten millons at the end of less than a century in the United States are in church fellowship.

But the progress of the Church is not simply in its census. In its morals and its ethical standards of duty, as compared with previous years, there has been an equal progress. As to honesty, social purity, temperance and sincere piety, the Church will well compare now with any peried of its existence. In its charities it is incomparably in advance; in schools and universities, in home missions, in hospitals, and in the great foreign field of Christian evangelization, she shows herself vital with a divine life, and is constantly yieldiug heavenly fruit.

It is an hour to thank God and take courage; to kneel in humility and love, with unfeigned thanksgivings upon our lips that our lines have fallen to us in these pleasant places, and that we are permitted to see such a grand advance towards the world's redemption and conquest to Christ. With a renewal of the baptism of Pentecost, the kingdoms of this world could be readily brought to become the kingdom of our Lord, and the triumph of Christianity be soon welcomed by shouts from heaven and earth.

—From the Life of Cesar Malan by his son: "The fact is that my father's death-bed will remain for those who were present at it, the most astonishing fact of all his life. The doctor said to me one day as he was leaving, I have just seen what I have heard spoken of, but what I have never witnessed before. Now I have seen it, as I have seen this stick in my hand. And what have you seen then? I asked him. I have seen, he answered, the faith, I say the faith, not of the theologian, but of the Christian: I have seen it with my eyes."

TELEGRAPHIC NEWS.

Paris, July 21st: The Chamber of Deputies have voted an additional sum of 2½ millions of francs towards naval expenditure in the Gulf of Tonquin. The Minister for Marine and Colonies, in asking for this vote, disavowed any policy of annexation in that quarter.

London, 22nd: An influential movement is on foot for giving a public banquet to the Cabinet, as an expression of gratitude to the Liberals for the triumph attending the policy of the Government.—According to the draft of the Treaty between the British Government and the Boers, the whole of the Transvaal is virtually retroceded. The British claims on the Boers amount to £500,000. The Transvaal Volksraad is expected to be elected immediately.—Mr. Gladstone replying to a question in the Commons, said that Lord Dufferin (British Ambassador at the Porte) had been instructed to intercede on behalf of Midhat Pacha.

23rd: The commons in Committee have finally passed all the clauses of the Irish Land Bill, and the report on the same will be made to the House next Tuesday.—In the cause of Clarke *versus* Bradlaugh a verdict has been given for the plaintiff.—A Ceylon Government Loan for £570,000 has been issued for the construction of railways.—A great storm has taken place in the Shetland Islands, in which seventy fishermen were drowned and eleven fishing boats lost.—The Marquis of Hartington, speaking at the distribution of prizes at the Cooper's Hill Training College, laid stress upon the necessity of public works in India, and said he hoped to see private enterprise, capital, and energy assisting the Indian Government.

New York, 23rd: Prisident Garfield has had a temporary relapse.

24th: President Garfield has had an incision made in his back to facilitate the discharge of pus, and is now reported to be much better.

London, 25th: The latest advices frnm Natal state that a hitch has occurred in the negociations at Pretoria, the British Commissioners refusing to recognize Mr. Buryotes, the Boers' nominee for carrying out the financial arrangements.—The Dutch jury in the trial of the six alleged murderers of Paymaster Elliott have returned a verdict of not guilty.—Six dynamite infernal machines have been seizd at Liverpool, where they were discovered concealed in cement barrels on board the ship Malta just, arrived from America.

Tunis, 25th: A French squadron is bombarding the town of Gabes, on the Tunisian coast.

London, 26th: In the House of Commons last night Sir Michael Hicks-Beach proposed a vote of want of confidence in the Government with respect to their Transvaal policy, which was defeated by 314 votes against 205.—Sir W. Vernon Harcourt (Secretary of State for the Home Department) made a statement in the House concerning the late seizure of dynamite infernal machines at Liverpool, in which he said that the Government had been forewarned of their expected arrival three weeks ago.—Four more dynamite infernal machines were seized at Liverpool yesterday on board the steamer Bavarian, also from New York.—The importation of these machines is solely attributable to the Fenians.—A constable has been shot dead at Loughrea in Ireland.—Sir Charles Dilke (Under-Secretary for Forign Affairs), replying to a question in the House of Commons this evening, said that there was no truth in the report which had gained currency that Russia had annexed Kuchan, on the Persian frontier. The delimitation of the frontier between Russia and Persia, he said, would take several months before it could be completed.

Paris 26th: M. Barthelemy St. Hilaire (Minister for Foreign Affairs) made a statement in the Senate to-day, in which he disclaimed and designs on Tripoli by the French Government, and dwelt upon the importance of preserving the *entente* with England.

—*Tunis, 26th*: The French troops have occupied the town of Gabes.

—*Lnndon 27th*: In accordance with the advice of his doctor, Mr. Gladstone has declined to be present at the proposed public banquet to the Cabinet.—Neither the shippers nor the consignees of the infernal machines seized at Liverpool have as yet been discovered. The American press, in discussing the matter, urge a strict enquiry by the United States Government, and the severe punishment of the guilty parties.—The *Official Gazette* publishes a Royal Warrant giving the following changes viz:—Fifty-four Generals, 67 Lieutenant-Generals, and 41 Major-Generals to be placed on the retired list. Major-Generals Spencer Westmacott, R. E., Willim Collier Menzies, R. E., and Sir R. M. Laffan, R. E., to be promoted to the rank of Lieutenant General. Generals Lord Napier of Magdala and Sir Arthur Borton, Lieutenant-General Hamilton, Major-Generals Murray and Nelson to be placed on the supernumerary list. General Sir A. M. Becher, Lieutenant-Generals Olpherts, Maxwell, and Rundall, and Major-General Macintire to be placed on the unemployed supernumerary list.

28th: Official despatches have been published concerning Tripoli, in which Lord Granville warns France of the dangers attending her interference in Tripoli, and futher states that England cannot tolerate interferenoe of any kind in that quarter.—Lord Dufferin has been instructed to urge upon the Porte the urgent necessity of moderation in respect to Tripoli.—M. Barthelemy St. Hilaire has, in reply, explicitly disclaimed any design of the French Government on Tripoli, and has admitted Sovereignty of the Sultan.

PASSENGERS SAILED.

Per P and O Str *Gwalior*, 26:

For Southampton.—Mr Luke, Lt J W Thurston, Mr J Short, Mr F S Bees, Mr R Durrans, Mrs Gillam and 2 children, and Mr C Gough.

For Brindisi.—Major R M B Thomas, Mr G J Prevost, Lieut W S Birdwood, Major F H Maitland Sir James Gordon, Mr E Dobbs, Surgeon Major T Murtagh, Lt M C Barton, Mr Bennett Fitch, Mr Gerald E Smith, Lt A E Leslie, Mr H G Morrison, Mr W H Field, Rev T Jerman Jones, Lt-Col W B Holmes, Mr C W Beaufort, and Capt Moneypenny.

For Venice,—Dr H Galey and Mr and Mrs Bell.

PASSENGERS ARRIVED.

Per P and O Str *Brindisi*, 25:

From Southampton.—Mr Kelly.

From Brindisi.—Mr T O Wilkinson, Lt-Col Pratt, Mr N Boydell, Major A H Neill, Major M C Mackinnon, Major A M Brandreth, Mr A MacMillan, Mr P Westfield, Lt-Col W H Burton, Mr F L Steel, Mr R Steel, Dr S H Browne, Mr and Mrs Cresswell and Mr Buck.

From Venice.—Major and Mrs Thuillier, Mr Figg, Lt-Col F M Birch, Mr and Mrs Wallace and Mr J A Crawford.

Domestic Occurrences.

BIRTH.

EUINGTON—July 23rd at Upper Colaba, Bombay, the wife of W Euington, Army Scripture Reader, of a son.

MARRIAGES.

FAIRBAIRN—ROWLAND—July 23rd, at Christ Church, Byculla, by the Rev. G. C. Reynell, John U. Fairbairn, of the P. and O. Co., to Annie, second daughter of F. Rowland, Byculla.

BEADLE—BULKLEY—July 26th, at Surat, by the Rev. A. G. Lewis, Chaplain of Ahmedabad, Robert, eldest son of the late D. R. H. Beadle, Captain, 12th M. N. I., to Alice Wilford, only daughter of A. S. Bulkley, Esq., Guzerat Revenue Survey.

DEATHS.

ACHARD—July 23rd, at Bhusawal, Edith Claudine Achard, only daughter of Robt. A. Achard, aged 4 months and 3 days.

HUME—At Panchgani, on the 25th July, of hemorrhage from the bowels, Mrs. Abbie L., wife of Rev. R. A. Hume, of the American Mission, aged 31 years.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 30th July 1881.

Rev. G. H. Ferris, 9th July 1882, Rs. 7-10; J. R. Boyd, 31st December 1881, Rs. 4-6; B. Phillips, 23rd April 1882, Rs. 7-10; Joseph Head, 23rd October 1881, Rs. 3; Lieut. Col. VanHaythuysen, 6th June 1881, Rs. 1-1; Subconductor Henry Todman, 17th September 1881, Rs. 2; S. Page, 12th November 1881, Rs. 2-13; J. Hanson, 8th January 1882, Rs. 3-13; A. Keir, 1st July 1882, Rs. 10; H. R. Bragg, 9th July 1881, Rs. 1-10; Rev. J. Small, 12th April 1882, Rs. 7-10; Mrs. W. Smith, (for Postage) from, 23rd April to 23 July 1881, As. 7; J. Doughty, 1st July 1881, Rs. 5; Rev. R. Scott, 31st July 1881, Rs. 6-8; Rev. W. R. Moore, (Postage only), 31st May 1882, Rs. 1-10; Mrs. Vears, 8th May 1881, Rs. 6; A. King, 20th April 1882, Rs. 12.

Correction :—In the last issue for Trimbuck Canara, 31st December 1882, read 31st May 1882.

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GENERAL REPORT

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T. H. HARRISON, M.C.P.

Examiner.

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